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ABSTRACT

Performance models for re-educating certified urban teachers in multicultural dimensions were developed based upon: (1) the concept that colleges and instructors should adapt to the students; (2) critiques of the whole system of education given by multi-ethnic students of the five Consortium colleges; and, (3) interviews with talented scholars with various racial and ethnic backgrounds. The models developed covered the following: (1) language aspects of culture; (2) motivational patterns rooted in culture; (3) culture impacted learning style; (4) time orientation; (5) patterns of family relationships; (6) cultural sexual aspects; (7) folkloria; and, (8) special rites and customs. Each model was based upon a systems approach flow chart and specified student need, objectives, media, and criterion measures. The Director submitted these eight models to eight representatives of different cultures for rating. The models were scored by their raters for "applicability," "implementability," and "cultural acceptability." Kendall's coefficient of concordance was then applied to discover the degree to which the raters were in agreement with respect to the terms Excellent, Good, Fair, and Poor, as applied to the models. For the models in total and for the factor "implementability," there was agreement in the worth of the models at a five percent level of significance. [This document has been reproduced from the best available copy.] (Author/JM)

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FINAL REPORT

Project No.1-E-110

VALIDATING PERFORMANCE MODELS FOR RE-EDUCATING CERTIFIED URBAN TEACHERS IN MULTICULTURAL DIMENSIONS

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Mercy College of Detroit
Detroit, Michigan

July 31, 1972

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U.S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

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UD 013255

ABSTRACT

Validating Performance Models for Re-Educating Certified Urban Teachers in Multicultural Dimensions

Performance models for re-educating certified urban teachers in multicultural dimensions were developed based upon: 1. The concept that colleges and instructors should adapt to the students; 2. Critiques of the whole system of education given by multi-ethnic students of the five Consortium colleges; and 3. Interviews with talented scholars with various racial and ethnic backgrounds. The models developed covered the following: 1. Language Aspects of Culture; 2. Motivational Patterns Rooted in Culture; 3. Culture Impacted Learning Style; 4. Time Orientation; 5. Patterns of Family Relationships; 6. Cultural Sexual Aspects; 7. Folkloria; and 8. Special Rites and Customs. Each model was based upon a systems approach flow chart and specified, Student Need, Objectives, Media, and Criterion Measures.

The Director submitted these eight models to eight representatives of different cultures for rating. The models were scored by their raters for Applicability, Implementability, and Cultural Acceptability. Kendall's coefficient of concordance was then applied to discover the degree to which the raters were in agreement with respect to the terms Excellent, Good, Fair, and Poor, as applied to the models.

For the models in total and for the factor Implementability there was agreement in the worth of the models at a 5% level of significance. For the other two factors the agreement was positive but non-significant.

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INTRODUCTION

Since the very beginnings of cultural anthropology, scientists have been accumulating a computer-sized data bank about cultural facets of language, rituals, food-customs, family styles, and folklore. Strangely enough the investigations have usually involved primitive societies, isolated island groups, and cultures on the verge of extinction. The affects of culture, as they operate in huge multicultural metropoles, however, are only now receiving some long-needed attention.

Unfortunately, the new thrusts, with respect to these studies of culture and subculture in the schools, have tended to focus on children of various cultures in segregation. Most of the school programs issuing from these studies, have, moreover, been based on the concept of "compensatory" education. Hopefully, however, we are moving away from this framework of compensatory education for children of various cultures to compensatory education of teachers, who should be providing at least adequate learning situations for their culturally pluralistic classrooms. In the avant-garde of this movement is the AACTE Commission on Multicultural Education:

> Members of the Commission feel strongly that multicultural education should not be construed as compensatory in nature. To do so is to assert that one culture is superior to another and that the task is to make the interior culture as much like the superior one as possible.[1]

Some facets of the idea are now being implemented in the teacher-training programs for pre-service students of teaching. The teachers, however, who already have the children, have been trained, in general, by conventional professors in conventional verbal-teaching modes. If the Coleman Report has any application, it is in this area, for if "teachers make more difference than any other characteristic about school," then quality teachers, who are also culturally-compensated teachers should make a "wide-angle" difference.

STATEMENT OF THE PROBLEM

It is a known fact, however, that even all-out efforts of white middle-class oriented institutions are often not acceptable to the minority groups towards whom they are directed. Also, even experienced quality teachers cannot be re-educated to every teaching-aspect of every culture, and, our cities are "every culture." It has been the purpose of this study, therefore, to discover:

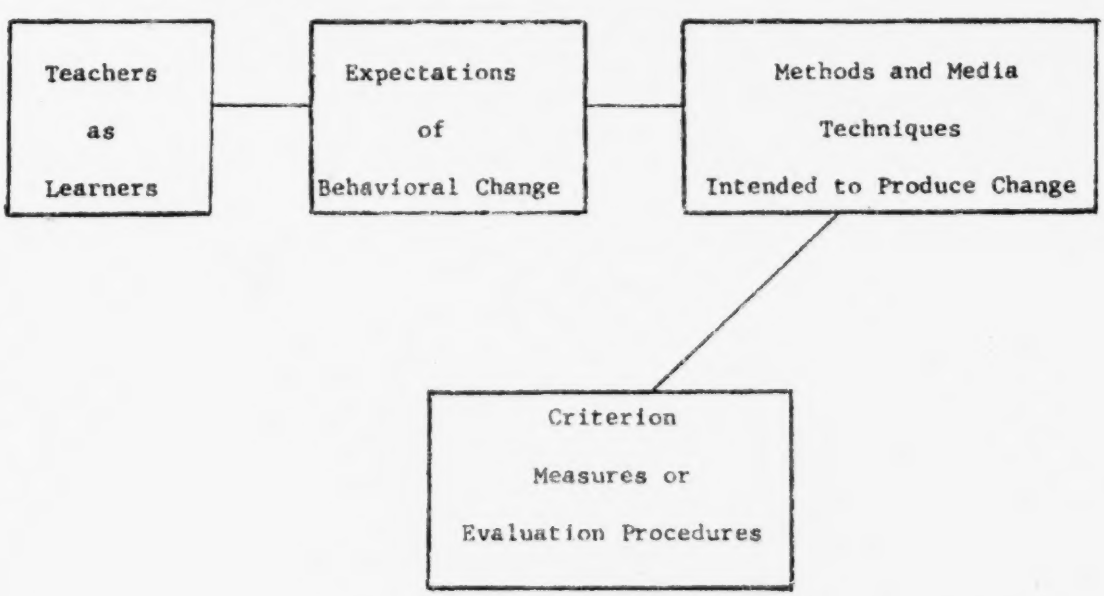
1. if a set of performance objectives for the re-training of experienced teachers in multicultural school systems can be devised which could be subscribed to by talented scholars of several minority groups, e.g., Black Americans and Mexican Americans. (Defined in the remainder of the study as APPLICABILITY.)

2. if a corresponding set of re-learning experiences for attaining these objectives can be described which would be acceptable to the same several scholars. (IMPLEMENTABILITY)

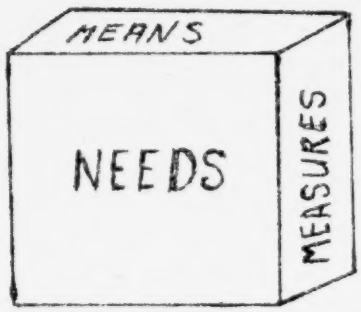
3. if a program of re-educating in-service teachers in multicultural dimensions, based upon these models, would be acceptable to the same several minority group scholars. (CULTURAL ACCEPTABILITY)

In the pursuance of these purposes, the investigator sought to isolate, through a search of the literature, and through consultation with members of various 'interior culture' groups, a number of broad areas which would seem to be strategic. Eight such areas emerged: Language Aspects of Culture, Motivational Patterns Rooted in Culture, Culture-Impacted Learning Styles, Patterns of Family Relationships, Folkloria, Time Orientation, Cultural-Sexual Aspects, and Special Rites or Customs.

These eight areas were then further developed into performance models which could be visualized as follows:


Teachers as Learners
Expectations of Behavioral Change
Methods and Media Techniques Intended to Produce Change
Criterion Measures or Evaluation Procedures

The models were designed to bring about the relationships shown graphically above and to produce a three-dimensional thrust when applied in teaching-learning situations.



A Rationale for the specific area of each model was developed and the eight models with their rationales were submitted to eight multicultural representative scholars. (For their names, see page 4)

Each set of models was to be rated "Excellent, Good, Fair, or Poor" for APPLICABILITY, IMPLEMENTABILITY, and CULTURAL ACCEPTABILITY as defined above. (For directions to raters, see page 5)

The eight consultant raters were as follows:

Dr. Richard James, co-director of the AACTE-University of Pittsburgh joint Urban Educational Leadership Development Project, and staff officer for the Commission on Multicultural Education (Black American).

Dr. Charles F. Leyba, Member AACTE Commission on Multicultural Education; Associate Professor of Education, California State College at Los Angeles (Mexican American).

Dr. Manuel Ramirez III, Ph.D., Associate Professor of Mexican-American Studies and Psychology Director Bicultural/Bilingual Project, University of California, Riverside (Mexican American).

Dr. William S. Billups, Regional Superintendent, Detroit Public Schools (Black American).

Mr. Frank Lozano, Doctoral Student in Mexican-American Studies for Detroit Area, Regional Assistant, Detroit Public Schools (Mexican American)

Dr. Elmer McDaid, Assistant Superintendent of Division for Improvement of Instruction, Detroit Public Schools (White American).

Mr. Paul Johnson, Doctoral Student at University of Michigan, prominent member of MEDI Society. (Chippewa Indian).

Mr. Roosevelt Richardson, Director, College Prep Program, Mercy College of Detroit (Black American).

Other persons consulted were as follows:

Dr. Desmond Noonan, Assistant Superintendent, Allentown Public Schools, Allentown, Pennsylvania.

Mrs. S. P. Montz, Coordinator of Minority Group Education, Bethlehem Public Schools, Bethlehem, Pennsylvania

Dr. Micheal Massorati, Assistant Professor, College of Education, University of Wyoming

Dr. Henry Pacheco, Ethnic Cultural Media Center, University of Wyoming

Mr. John Warren, Arapahoe Indian

Mr. Leroy Lincoln, Shoshone Indian

Each Rater (see following page) was given each Model and its explanation together with this set of directions.

DIRECTIONS for Rating the Eight Performance Models for Re-Educating Certified Urban Teachers in Multicultural Dimensions.

1. There is a brief introduction and general rationale.

2. Preceding each of the Models (pp 4, 6, 8, 10, 12, 14, 16, 18 respectively) there is a particularized rationale.

3. Each model has the same format:

   A. The teacher-learner with a need

   B. The new behaviors he should achieve (Performance Objectives)

   C. The means that will be used to achieve these goals (Learning Array)

   D. The evaluative procedures (Criterion Measures)

   E. A rating scale

4. The rating scale consists of three phases, each of which may be rated Excellent, Good, Fair, or Poor.

   A. Cultural Appropriateness: how appropriate, how applicable is the model in general for guiding teachers to achieve a many-culture perspective? (The Performance Objectives are the focus elements here.)

   B. Implementability: Do the means (Learning Array) for each seem possible, practical, and sufficiently capable of being coordinated?

   C. Culture-group acceptability: How do you think individual culture group members would feel about teachers receiving such a training?

5. In studying the Objectives and the Learning Array of each, please keep in mind that the "e.g.'s" are random selections, illustrative only, and do not exhaust or limit the examples to be used.

LANGUAGE ASPECTS OF CULTURE

The first of these, the Language Aspects of Culture, seems to be basic, for, since language is a complex system of rule-governed sounds, facial clues, and body gestures, it may differ radically from culture to culture. Linguistically different children, in the same classroom, therefore, may be misinterpreted by their teacher or peers and may, in turn, misinterpret teacher and peer group.

Since a teacher in a multicultural classroom cannot be expected to learn total language systems for each culture present, the following basic areas were detailed: 1. Language-based concepts of various cultures as reflected in certain key-concept words; 2. Culture bridging terminology, such as - borrowed words, interference words, diffused forms and phonological variations; and 3. Some selective knowledge of dialect-based syntaxes.

While studying this model, two ideas must be assumed: 1. that standard English is a kind of universal dialect that can be understood by all speakers of English, whatever their dialect - and - 2. that speakers of non-standard English (the student) can understand standard English better than speakers of standard English (most teachers) can understand non-standard dialects.

MODEL ONE: LANGUAGE ASPECTS OF CULTURE

THE TEACHER-LEARNER	PERFORMANCE OBJECTIVES	LEARNING ARRAY	CRITERION MEASURES
with need to: 1. Understand certain multicultural linguistic concepts and 2. Be able to respond to multicultural linguistic expressions of students.	The teacher of a multicultural classroom will be able: 1. To interpret certain key-concept words of various different cultures in the mode meant by each culture: e.g., Chicano, bolillo, es tiempo, mal (de) ojo, indigenisms, mestizo, La Raza, malinchismo, machismo, capping, aces, fox, tough. 2. To interpret culture-correctly and to accept certain "interference" words, "loan-words," and phonological variations: e.g., boot=boo, poor=poke=pope, cranque=crank, chansa=chance; six=sick, help=hep; r-lessness and l-lessness; ll, ch, and n substitution sounds. 3. To interpret and accept syntactical differences in which standard English clues of subject, verb, and preposition are changed: e.g., possessive deletions; verb suffixes; variable use of "be"; idiomatic expressions.	1. Field experiences in neighborhoods, schools, nursery schools, ethnic-group meetings. 2. Coordinated lectures by Mexican and Puerto-Rican Americans, Black Americans, Appalachian-background American Indians, and other high-density ethnic representatives, e.g., Polish, Oriental, and Maltese. 3. Indirect experiences in the form of films, sound filmstrips, video and audio recordings and readings. 4. Interviews with students of various ethnic backgrounds. 5. Compilation of linguistic key-words and phrases, key body-clues and gestures.	1. Video-taped sequences of the teacher-learner interacting linguistically with multi-ethnic pupils for joint student-learner and supervisor evaluation. 2. Teacher-learners group sharing of field experiences in the linguistic area. 3. Brief pencil-paper tests of knowledge of key-concept words and phrases and non-verbal clues of communication

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

MOTIVATIONAL PATTERNS ROOTED IN CULTURE

The second area identified as strategic in the re-education of teachers in multicultural dimensions is that concerned with motivational patterns rooted in culture. Members of minority group cultures are often caught up in a static circle of aspirational, educational, and economic poverty with respect to the expectations of the anglo-middle-class-oriented school system. Within their own culture, however, there are distinct psycho-social experiences of living which the school must build upon and adapt to, which furnish cultural-rooted reasons for learning. Some major breakdown of these motivational patterns which emerge are:

1. "Recognition"-sources (whose approval counts)
2. Competition as a source of motivation
3. Culture-based "heroes" as models
4. Levels of Aspiration
5. Ascendancy Patterns

MODEL TWO: MOTIVATIONAL PATTERNS ROOTED IN CULTURE

THE TEACHER-LEARNER

with
the need
to be able to

1. understand and

2. apply, in learning situations, the differing motivational patterns of learners, which stem from their cultural backgrounds.

PERFORMANCE OBJECTIVES

The teacher in a multicultural classroom should be able:

1. To state the "recognition" sources (whose approval counts) which he, as a teacher, may use as appeal-sources in the teaching-learning situation, e.g., "family" in some cultures, "mother" in others.

2. To discover the culture-based heroes of any cultural groups for use as models and movers in learning situations, e.g., Cesar Chavez, Ben Reifel, and Joe Powsky, Jose Gutierrez, Luis Valdez, Dudley Randall, James Farman, Elridge Cleaver.

3. To place competition-exploitation in the proper framework, omitting or using, as the culture-base demands, e.g., some cultures are non-competitive, others highly competitive.

4. To assess the levels of aspiration of <u>individuals</u> from various culture groups.

5. To recognize culture-rooted ascendancy patterns.

LEARNING ARRAY

1. Experiences in local multicultural schools to observe ascendancy patterns, effects of competition, and some measurable facets of levels of aspiration.

2. Field experiences in local cultural areas of city to discover the local "heroes."

3. Observation of CAT or TAT tests administered to various students (focus on items relating to aggressive-recessive dimensions).

4. Coordinated lectures by Black Americans, Mexicans, American Indians, etc., who are trained sociologists on various factors in motivation.

5. Read widely in true culture-produced modern literature:e.g., El Grito, Soul on Ice, etc.

6. Projected media dealing with all or any of the above.

CRITERION MEASURES

1. Teacher-learner and supervisor evaluation of video-taped sequences of teacher-learner employing knowledge of motivational factors in learning situations with children of various cultures.

2. Pencil-paper tests of recognition of cultural-hero-models, theory of motivation as applied to cultural groups.

3. Individual productions or projects, e.g., charts, bibliographies, slides, film, audio-tapes, etc., produced by the teachers, aimed at motivation for students or demonstrating teacher-learner knowledge

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

CULTURE IMPACTED LEARNING STYLES

Before approaching the third area identified as strategic in compensatory education for teachers, culture-impacted learning styles, three major concepts must be accepted --

1. Children of minority cultures can learn as readily as those of a given majority culture because the neurological bases for learning are the same from culture to culture.

2. That there are stimuli in the minority culture environment from which concepts necessary for bridging to the learning situations can be derived.

3. There is a greater need in students from minority cultures for a mediator of learning to adapt the learning environment to the learning needs of those students.

MODEL THREE: CULTURE IMPACTED LEARNING STYLE

THE TEACHER-LEARNER

with
the
need to:

1. Be able to define certain limitations and strengths of diverse-culture impacted learning styles

and

2. Build learning situations based on those defined styles.

PERFORMANCE OBJECTIVES

The teacher in a multicultural classroom should be able:

1. To recognize that pupils from "interior cultures" are apt to have developed learning styles based on psycho-social experiences, which may be characterized as: highly psychomotor; visual-perceptual rather than aural-perceptual; tactile and kinesthetically oriented; problem-centered rather than content-centered; geared to immediacy in goals and rewards; deductive rather than inductive; single-task oriented; more slowly paced.

2. To adapt school-learning situations to these characteristics whenever present.

3. To recognize and build on areas of experiential background, which may be springboards for learning situations requiring an elaboration facility, e.g., oral and/or written composition, discussion, controversy, etc.

LEARNING ARRAY

1. Observational and participational experiences with students of diverse cultures to "discover" learning styles characteristic.

2. Coordinated lectures by psychologists of diverse cultural backgrounds on learning theory and learning styles.

3. Field experiences in mini-teaching situations devised by teacher-learners to fit specific learning styles.

4. Research using both print and non-print media as data resources.

5. Small group pooling of findings and techniques.

CRITERION MEASURES

1. Paper-pencil tests of verbal knowledge of theory and learning styles.

2. Evaluation by supervisor of teacher-learner in building adaptive learning situations; e.g., a complete package of objectives, media, and criterion measures for a given real culture-based learning situation.

3. Observation of the above system in action in a learning situation.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

TIME ORIENTATION

We live in a speed-oriented society. The dominant culture demands "Instant Coffee," "Instant Re-play," and in school situations, "Speed Learning". On the other hand, the same dominant culture looks on the past as the foundation for its present fortunate condition. Children in this dominant society are taught to look forward to careers and earning power commensurate with their past and present. Cultural minority groups in America, however, do not have:

1. A U.S.A.-rooted "glorious past".
2. A cultural springboard to a "glowing future".
3. A culturally-developed demand for speed.

In schools geared to a highly developed speed-system and curriculum, students not so oriented will inevitably be stigmatized as "slow learners". It is imperative, therefore, that teachers in multicultural classrooms come to understand the time orientation of their students and use this factor to the advantage of the same students.

MODEL FOUR: TIME ORIENTATION

THE TEACHER-LEARNER	PERFORMANCE OBJECTIVES	LEARNING ARRAY	CRITERION MEASURES
with the need to: understand the time orientation of his student and use this understanding to the advantage of those same students	The teacher in a multicultural classroom should be able: 1. To identify the sources of and reasons why some children in minority cultures are: a. present and practical-oriented; b. unable to delay gratification; c. geared to a slower approach to problem-solving, e.g., historical perspectives; values such as "Hay mas tiempo que vida;" low career expectations, etc. 2. To adapt learning situations to the principles of: a. immediate reinforcement; b. change of pace and task; c. reality rooted problems. 3. To discover the psychological advantages to approaching problem-solving at a slower pace.	1. Coordinated lectures by several psychologists with varying cultural backgrounds. 2. Experimentation with self-produced learning situations: a. geared to different learning rates and b. using manipulation of immediate or long-term goals. 3. Search of psychological literature for specifics of: a. time-orientation; b. span of attention; c. reinforcement and extinction of responses. 4. Direct observation of students' reactions in speed-learning situations. 5. Indirect observations of children under different speed-tasks through videotapes, films, filmstrips, etc.	1. Evaluation of a plan for, and a production of, a mini-teaching situation based on principles #2 and #3 of the Learning Array. 2. Report on reactions of children observed under different speed-oriented learning situations. 3. Group analysis of reasons for differing time orientation of different local cultures.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

PATTERNS OF FAMILY RELATIONSHIPS

The fifth area which emerged as a key aspect of compensation-education for urban teachers was Patterns of Family Relationships. Within the family, individuals structure their personal values, self-concepts, and views of their own culture and the wider society in which they live. In seeking to re-base teaching competencies within a framework of culture, it is necessary, therefore, to know the general description of varied family patterns, which form the background of the pupils in a given multicultural classroom. Again, certain premises need to be posited before approaching the following model:

1. Within any specific culture, there are widely varying classes and structures of "family" -- but

2. Each culture-rooted family has developed, within the framework of its cultural history, patterns in common, with other culture-same families -- and

3. It is possible, then, to study some of these commonalities.

MODEL FIVE: PATTERNS OF FAMILY RELATIONSHIPS

THE TEACHER LEARNER

with
the need
to know the

structures and
patterns of

family
relationships

of the students
in his
multicultural
classroom

PERFORMANCE OBJECTIVES

The teacher of a multicultural classroom will be able:

1. To recognize and restate some basic sociological terms with respect to family structures, e.g.: equalitarian matriarchal, patriarchal, nuclear family, extended family, augmented family, etc.

2. To describe various family structures in the local multicultural neighborhood with respect to: key parent in internal and/or external structure; general status of - authority - permissiveness - submissiveness; cultural concept of parental roles; degrees of family-centeredness and loyalty, male presence or absenteeism.

3. To discover and state values arising from those various family social systems, e.g.: sense of peoplehood, cultural dignity; conduit for cultural heritage and life styles; stable unit for stabilizing society, etc.

LEARNING ARRAY

1. Living in the neighborhood for an extended time or with a family for a shorter time.

2. Coordinated but informal group discussions with representatives from families of different subsystems.

3. Coordinated lectures by sociologists of different cultures.

4. Interaction with various forms of non-human media (print and non-print) for amplifying and coordinating knowledge from above human sources.

CRITERION MEASURES

1. Role playing and simulation production of a given family with a given problem. (will be video-taped and replayed for evaluation.)

2. Pencil-paper test of key words and phrases descriptive of family structures and family values.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

CULTURAL-SEXUAL ASPECTS

Sex-role aspects are an integral part of family relationships, growing from the family and contributing to its structure. Because of wide attitudinal diversities between cultures, however, it seems relevant to focus on these in a separate model. For example, the Mexican-American and Puerto Rican family structures very clearly define the male and female roles. Black American family structures may vary, however, from the attenuated family with the mother fulfilling both male and female roles with respect to the children, to the equalitarian family with equal emphasis on each sex role. In reviewing the following model, it is also necessary to stress, that among all people of all American cultures, there is a growing young-old culture gap, with respect to family, sex, and sex role.

MODEL SIX: CULTURAL SEXUAL ASPECTS

THE TEACHER LEARNER	PERFORMANCE OBJECTIVES	LEARNING ARRAY	CRITERION MEASURES
with a need 1. To understand the importance of the varying male-female role images in various local culture. 2. To accept the views of the several different cultures (as well as the views of the younger members) as they diverge from the views of the dominant culture.	The teacher of a multicultural classroom will be able: 1. To discover the local traditional cultural pattern of sex roles, with respect to home, career, labor, education, and public involvement. 2. To orient those patterns in their historical and cultural frameworks. 3. To discern the attitudinal divergence of the young people of the various cultures from the traditional patterns. 4. To adjust assignments and motivational techniques to the actual views of the pupils (may be the traditional cultural in younger children, the divergent cultural in adolescent).	1. Comparative, structured interviews with younger and older representatives of given local cultures. 2. Coordinated lectures by cultural-representative sociologists. 3. Indirect experiences with respect to sex-role concepts through various forms of media. 4. Research in related literature. 5. Work out a detailed plan of a given lesson with techniques of motivation, procedures, and assignments geared to a given local culture but adjusting to sex-role patterns of students involved.	1. Written report of results of structured interview comparing the results between younger and older representatives of the same given culture. 2. Presentation of adjusted plan to fellow Teacher-Learners for evaluation.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

FOLKLORIA

Although the folkloria of any country or culture are not history in any true sense of the word, they are indirect reflections of the tone of thought, customs, and conditions of the times to which they belong. Unlike the term folk tales, folkloria include (beyond myths and legends) jokes, proverbs, riddles, taunts, greetings, dance, song, medicine, games, gestures, metaphors, poetry, and other forms capable of oral transmission. To understand the folkloria of a culture, is to come to a "feeling" for the culture. And, since, according to William Bascom, "... folklore serves to sanction and validate religious, social, political, and economic institutions..."[1], it seems imperative that teachers who are committed to the concept of the multicultural classroom should consider the folkloric dimensions of culture as extremely important.

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1. William R. Bascom, "Folklore and Anthropology," The Study of Folklore, Ed.; Alan Dundes (Englewood Cliffs, N.J.: Prentice-Hall, Ind., 1965), p. 26

MODEL SEVEN: FOLKLORIA

THE TEACHER LEARNER	PERFORMANCE OBJECTIVES	LEARNING ARRAY	CRITERION MEASURES
with the need to develop a "feeling" for the modes of thought customs, and aesthetic folk-heritage of several different cultures	The teacher in a multicultural classroom should be able: 1. To place certain folk-characters, motifs, rituals, etc., within the historical framework of the cultural heritage of the several different cultures: The Trickster-Hero, the Grandmother Spider, the Gullah influence, Origins rituals, curandero, corridos, adivenanzas, positive and negative control-signs. 2. To explore some evidence of diffusion and stability, with respect to the Afro, Maya-Toltec, and the Eight Nations folkforms in relation to Eurasian forms. 3. To discover some of the local street myths, songs, dances, and folk heroes of the immediate culture-environment. 4. To make use of these knowledges for building learning situations.	1. Individual research of authentic sources, documents and documentaries (print and non-print including recording, films, etc.) on specific folkloria of local cultural groups. 2. Conversations with the older members of the several local culture groups. 3. Planned visits to the Historical Museum, Children's Museum, Art Institute, the International Institute, etc. 4. Guidance through some of these specific activities by an authoritative folklorist. 5. Consultation with cultural representatives of New Detroit, Inc.	1. Production of a multi-media exhibit featuring folkloria of the metropolitan area. 2. Group sharing with respect to various aspects of the folkloria investigated. 3. Group production of folding wall chart illustrating diffusion and stability of folk forms studied. 4. Individual models of learning situations built on acquired folklore.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

SPECIAL RITES AND CUSTOMS

It is the general consensus of developmental psychology specialists that early childhood is the time of life when attitudes, values, beliefs, and biases take shape and form. Most children are almost totally within the framework of their own culture from the first three to five years of their lives. When they come to school, therefore, their beliefs and values expressed in certain rituals and customs are already germinally formed. An understanding of these as rooted in church affiliations and celebrations, in family traditions of food, dress, and entertainment, in courtship and dating customs, and in historical components is necessary for a true rapport between teacher and student. The following model, therefore, is both integral and integrating for enabling the teacher to meet his students in their total personality perspectives.

MODEL EIGHT: SPECIAL RITES AND CUSTOMS

THE TEACHER LEARNER with the need to know:

1. Some of the basic but diverse religious beliefs of his student.

2. Some of the traditional family customs, rites, and celebrations.

3. Some of the ethnic group patterns of food, dress, and social exchange.

PERFORMANCE OBJECTIVES

The teacher in a multicultural classroom should be able:

1. To trace historically some of the main developments of the religious transformations of local culture groups: e.g., Afro-Christian; Maya Mextic-Catholic; intact World Views -- impaired World Views, etc.

2. To name and explain the ideas behind certain forms of religious rites and customs: e.g., arousement worship; personality cults; ceremonial Pow Wow; Virgen de Guadalupe; Spiritualism.

3. To name and accept different kinds of family food styles and clothing preferences.

4. To discover the culture-rooted, culture-acceptable forms of social exchange: e.g., amusements; party-forms; dating and courtship.

LEARNING ARRAY

1. Take part in the religious services of several different local cultural groups.

2. Interview the religious leaders of these services.

3. Research the historical perspectives of present religious affiliations and beliefs through print and non-print media.

4. Presentations by leaders of some of the new aspects of religion: e.g., Black Muslims and West Coast Coalition of Priests and Sisters.

5. Be invited by homemakers within the various cultures for typical family meals.

6. Group discussions involving local cultural-diverse representatives of families.

CRITERION MEASURES

1. Production of a cross-media program of local religious and family celebrations.

2. Production and showing of charts depicting: a. historical development of religious transformations; b. adaptations of costume transformations.

3. Group compilation of a multicultural dictionary of key customs, rituals, and beliefs of local groups.

	Exc.	Good	Fair	Poor
Cultural Appropriateness	/	/	/	
Implementability	/	/	/	
Culture-group acceptability	/	/	/	

VALIDATING PROCEDURES

Statistical Analyses

Eight judges were asked to rate each of the eight models on the bases of three criteria: applicability, implementability, and cultural acceptability, assigning a score of 1, 2, 3, or 4 within each category. The total score assigned by an individual judge to a given model could thus vary from a low of 3 (1, 1, 1) to a high of 12 (4, 4, 4). Since the scores represent an ordinal measurement, the appropriate analysis is that of ranks.[2]

There were two questions to be asked:

(1) Do the judges show any communality of judgement, that is, are they using the same criteria for judging?

(2) And if so, what represents the best estimate we can make of the true ranking of the models?

Since, to answer question one above, it was necessary to determine the degree of association between multiple sets of variables simultaneously, Kendall's Correlation Coefficient of Concordance was used:[3]

$$(1) \quad W = \frac{12S}{m^2 (n^3 - n)}$$

(2) Corrected for ties

$$Wc = \frac{12S}{m^2 (n^3 - n) - m \sum_{T^1} T^1}$$

where S represents the sum of the squares of the deviations from the mean rank, m represents the number of judges, n represents the number of models, and $m \sum_{T^1} T^4$ represents a correction for the presence of tied rankings. W, itself, measures the degree of agreement among m judges ranking n individual items.

Kendall shows that when judges are in perfect agreement, $W = 1$ and the greater the level of disagreement among the judges, the closer W is to 0[1]. W can be corrected for the presence of tied rankings and is then related to the average Spearman coefficient between the $\frac{m}{2}$ possible pairs of observers by the formula:

$$\rho \text{ av} = \frac{mW-1}{m-1}$$

To test the significance of W Table A-20 of Champion's work, Basic Statistics for Social Research was consulted.[5]

To answer question two on the previous page, Kendall demonstrates that if W has been found to be significant, then the best estimate of true ranking is given by ranking the models according to the sums of the ranks allotted by the judges.[6]

(See Tables I, II, III, and IV)

1. Based on W corrected for ties (and using the table from Champion), there was a significant measure of agreement (5%) among the judges in ranking the models relative to the total scores for all three properties. In this case, the best estimate for ranking the models is:

VII. Folkloria

VIII. Special Rites and Customs and V. Patterns of Family Relationships (Tied)

III. Culture Impacted Learning Style and IV. Time Orientation (Tied)

II. Motivational Patterns Rooted in Culture

VI. Cultural Sexual Aspects and I. Language Aspects of Culture (Tied)

2. Based on W corrected for ties (and the same table from Champion) there is a significant level of agreement among the judges in ranking the models relative to Implementability (5%). In this case the best estimate for ranking the models according to their Implementability is:

VII. Folkloria

VIII. Special Rites and Customs

IV. Time Orientation

I. Language Aspects of Culture

V. Patterns of Family Relationships

II. and III. Motivational Patterns Rooted in Culture and Culture Impacted Learning Style (Tied)

VI. Cultural Sexual Aspects

Although not statistically significant, there was agreement among the judges with respect to Appropriateness close to the 10% level. The rankings for this category are: V, VII, III, VI, (IV and VIII), II, and I.

TABLE I

RANKINGS FOR THE MODELS DERIVED FROM TOTAL SCORES

R	I	II	III	IV	V	VI	VII	VIII
1	7.5	3.5	3.5	5	6	7.5	1.5	1.5
2	2.5	6	7	5	2.5	4	1	8
3	2.5	5.5	7.5	5.5	2.5	7.5	2.5	2.5
4	7	8	3.5	3.5	3.5	3.5	3.5	3.5
5	6.5	6.5	2	4	2	6.5	2	6.5
6	8	4.5	3	6	4.5	7	1.5	1.5
7	7	7	3	3	7	3	3	3
8	7	1.5	4	1.5	4	7	7	4
$\sum r$	48.0	42.5	33.5	33.5	32.0	46.0	22.0	30.5
d	12.0	6.5	-2.5	-2.5	-4.0	10.0	-14.0	-5.5
d^2	144	42.25	6.25	6.25	16.0	100	196.0	30.25

$s = \sum d^2 = 541$

$m \sum T^1 = 400$

$m^2 (n^3-n) = 2688$

$$Wc = \frac{(12)\ (541)}{2688 - 400} = .24$$

Level of Significance = 5%

TABLE II

RANKINGS DERIVED FROM SCORE FOR APPLICABILITY

Raters	I	II	III	IV	V	VI	VII	VIII
1	7.5	5.5	2.5	2.5	5.5	7.5	2.5	2.5
2	2	4.5	7	7	2	4.5	2	7
3	4.5	4.5	4.5	4.5	4.5	4.5	4.5	4.5
4	7.5	7.5	3.5	3.5	3.5	3.5	3.5	3.5
5	6.5	6.5	2.5	6.5	2.5	2.5	2.5	6.5
6	8	4	4	4	4	4	4	4
7	4.5	4.5	4.5	4.5	4.5	4.5	4.5	4.5
8	7.5	3.5	3.5	3.5	3.5	3.5	7.5	3.5
$\sum r$	48.0	40.5	32.0	36.0	30.0	34.5	31.0	36.0
d	12.0	4.5	-4.0	0.0	-6.0	-1.5	-5.0	0.0
d^2	144	20.25	16.0	0	36.0	2.25	25.0	0

$s = \sum d^2 = 243.5$

$m \sum T^1 = 1346$

$m^2 (n^3-n) = 2688$

$Wc = \frac{(12)\ (243.5)}{2688-1346} = .18$

Level of Significance 10-20%

TABLE III

RANKINGS DERIVED FROM SCORES FOR IMPLEMENTABILITY

Raters	I	II	III	IV	V	VI	VII	VIII
1	7	2	4.5	7	4.5	7	2	2
2	3.5	7	3.5	3.5	3.5	3.5	3.5	8
3	3.0	7	7	3.0	3.0	7	3.0	3.0
4	4	8	4	4	4	4	4	4
5	3.5	7.5	3.5	3.5	3.5	7.5	3.5	3.5
6	7	4.5	3	4.5	7	7	1.5	1.5
7	3.5	7.5	3.5	3.5	7.5	3.5	3.5	3.5
8	3.5	3.5	7.5	3.5	3.5	7.5	3.5	3.5
$\sum$ r	35.0	47.0	36.5	32.5	36.5	47.0	24.5	29.0
d	-1.0	11.0	0.5	-3.5	0.5	11.0	11.5	-7.0
d^2	1	121	.25	12.25	.25	121.0	132.25	49.0

$s = \sum d^2 = 437$

$m \sum T^1 = 952$

$m^2 (n^3-n) = 2688$

$Wc = \frac{(12)\ (437)}{2688-952} = .25$

Level of Significance = 5%

TABLE IV

RANKINGS BASED ON SCORES FOR CULTURAL ACCEPTABILITY

Raters	I	II	III	IV	V	VI	VII	VIII
1	5	5	5	5	8	5	1.5	1.5
2	3.5	6	7.5	3.5	3.5	3.5	1.0	7.5
3	3	3	7.5	6	3	7.5	3	3
4	7.5	7.5	3.5	3.5	3.5	3.5	3.5	3.5
5	7	3	3	3	3	7	3	7
6	7	5	2.5	7	2.5	7	2.5	2.5
7	8	4	4	4	4	4	4	4
8	6	2	2	2	6	6	6	6
$\sum$ r	47.0	35.5	35.0	34.0	33.5	43.5	24.5	35.0
d	11.0	-0.5	-1.0	-2.0	-2.5	7.5	11.5	-1.0
d^2	121	.25	1.0	4.0	6.25	56.25	132.25	1

$s = \sum d^2 = 322$

$m \sum T^1 = 812$

$m^2 (n^3-n) = 2688$

$Wc = \frac{(12)\ (322)}{2688-812} = .17$

Level of Significance = 10-20%

TABLE V

RATINGS OF MODELS FOR RE-EDUCATING URBAN TEACHERS

	MODEL I				MODEL II				MODEL III				MODEL IV				MODEL V				MODEL VI				MODEL VII				MODEL VIII			
R	A	I	C	T	A	I	C	T	A	I	C	T	A	I	C	T	A	I	C	T	A	I	C	T	A	I	C	T	A	I	C	T
I	2	1	3	6	3	3	3	9	4	2	3	9	4	1	3	8	3	2	2	7	2	1	3	6	4	3	4	11	4	3	4	11
B	4	3	3	10	3	2	2	7	2	3	1	6	2	3	3	8	4	3	3	10	3	3	3	9	4	3	4	11	2	1	1	4
B	4	4	4	12	4	3	4	11	4	3	2	9	4	4	3	11	4	4	4	12	4	3	2	9	4	4	4	12	4	4	4	12
B	3	4	3	10	3	3	3	9	4	4	4	12	4	4	4	12	4	4	4	12	4	4	4	12	4	4	4	12	4	4	4	12
M	3	4	3	10	3	3	4	10	4	4	4	12	3	4	4	11	4	4	4	12	4	3	3	10	4	4	4	12	3	4	3	10
M	3	1	2	6	4	2	3	9	4	3	4	11	4	2	2	8	4	1	4	9	4	1	2	7	4	4	4	12	4	4	4	12
M	4	4	3	11	4	3	4	11	4	4	4	12	4	4	4	12	4	3	4	11	4	4	4	12	4	4	4	12	4	4	4	12
W	3	4	3	10	4	4	4	12	4	3	4	11	4	4	4	12	4	4	3	11	4	3	3	10	3	4	3	10	4	4	3	11
	26	25	24	75	28	23	27	78	30	26	26	82	29	26	27	82	31	25	28	84	29	22	24	75	31	30	31	92	29	28	27	84

R = RATERS I = INDIAN B = BLACK AMERICAN M = MEXICAN AMERICAN W = WHITE AMERICAN

Again the agreement on Cultural Acceptability was between 10% and 20% and thus statistically non-significent. The sum of rankings for this category results in the following order: VII, V, IV, (III and VIII) II, VI, and I.

Reviewing the models in total, based again upon Kendall's statement, the sums of the rankings were reconverted to raw scores and ratings of excellent, good, fair, and poor reassigned. (3.5 or above, Excellent), 2.5 to 3.4, Good), 1.5 to 2.4, Fair), and (below 1.5, Poor).

The converted rankings were as follows:

Model VII	Folkloria	3.84	Excellent
Model VIII	Special Rites and Customs	3.5	Excellent
Model V	Patterns of Family Relationships	3.5	Excellent
Model IV	Time Orientation	3.4	Good
Model III	Learning Styles	3.4	Good
Model II	Motivational Patterns	3.2	Good
Model I	Language Aspects of Culture	3.1	Good
Model VI	Cultural Sexual Aspects	3.1	Good

Based, therefore, upon the fact that no model received an average rating of less than 3.1, all models were retained as possible bases for a proposed institute for re-educating certified urban teachers in multicultural dimensions.

Since there was agreement at a 5% level of significance that the models in total were Good to Excellent, the three questions proposed in this study may be answered, in general, in the affirmative:

1. Can a set of performance objectives for the re-training of experienced teachers in multicultural school systems be devised which could be subscribed to by talented scholars of several minority groups, e.g., Black Americans and Mexican Americans. (APPLICABILITY)

2. Can a corresponding set of re-learning experiences for attaining these objectives be described which would be acceptable to the same several scholars. (IMPLEMENTABILITY)

3. Can a program of re-educating in-service teachers in multicultural dimensions, based upon these models, be acceptable to the same several minority group scholars. (CULTURAL ACCEPTABILITY)

Examining the three questions in the specific, however, only the factor of Implementability showed a significant agreement level. In looking forward, then, and in planning for an institute to achieve a re-education of certified urban teachers in these multicultural dimensions, some revision of the content and of the criterion measures will be done under the direction of many of the consultants already named.

Interviews:

The principal investigator, in the course of planning for, producing, and evaluating the Models, was consistently in touch with scholars representing a pluralism of cross cultures. In Mexico, she interviewed formally Dr. Dabson, Chairman of the Department of Education, University of the Americas, and Ernesto Chavez, a bilingual teacher of Chicanos, with dual Masters' degrees in bilingual and bi-cultural relationships. Other persons interviewed over and above those named on page four were: Ceil Elkins Carter, Indian; Louis Sarabia, Mexican American; Vera Chavez, Indian; and John Greene, Black American.

During these interviews, a consistent difference was noted between the comments of practitioners in the field and those who were faculty members at the college level. The professors tended to favor the development or extension of the content of each area, whereas the practitioners tended to favor the development of the array, or means, or learning events.

Two outstanding features of every interview with the practitioners who are presently supervising teachers of multicultural classrooms conducting programs dealing with children, or preparing proposals for such programs, were:

1. The need for teachers who understand somewhat the language of the children.

2. The need for teachers, who value the cultural heritage of the children.

The first of these seems to be in direct opposition to the scoring of the Raters. The Linguistic area ranks last in three out of the four sets of rankings, whereas it is the first one mentioned by the interviewees in every case. The second statement above, however, is in accord with the very high priority placed by the Raters on Cultural heritage. The model dealing with Folkloria placed first in the ranking of the total models, the models ranked according to Implementability, and the models ranked according to Cultural Acceptability. The model dealing with Special Rites and Customs ranked second in the total rating and in the Implementability ratings, but first in the models ranked according to Cultural Acceptability.

On the other hand, the interviewees never mentioned a teacher-need of knowledge of family relationships except after direct questioning. The Raters, however, placed this first when ranking the models according to Applicability, third when ranking according to Implementability, and second when ranking according to Cultural Acceptability.

CONCLUSIONS AND RECOMMENDATIONS

It seems evident from the ratings of the models and the reactions of interviewees that re-education in multicultural dimensions for teachers already in the field, is a priority. In the present state of education, when there seems to be a surfeit of teachers, those who now have the teaching positions will tend to keep them. It is imperative, then, as their classrooms become more and more culturally pluralistic, that these in-service teachers, become more and more multicultural oriented.

Also, since this entire project has been based on the concept that teachers need compensatory education rather than do children and although the Raters themselves indicated this in various different comments, as did the Interviewees, it is apparent that as bases for Re-Educating Certified Urban Teachers in Multicultural Dimensions, these models need further validation through actual field testing.

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